

I am the good Shepherd.  
John 10:11

# The Shepherd

The good Shepherd giveth  
his life for the sheep.  
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 21 Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

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No. 8

## Third Sunday after Easter

### THE GREATER HIGH PRIEST

Epistle: Heb. 4: 14-16.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession". —V. 14.

Good Friday, Easter, Ascension, and Pentecost are all bound up in this verse of Scripture. Here is mentioned the high Priest who gave Himself as an offering for sin, whom the bonds of death could not hold. He rose from death, ascended into the heavens, and is seated at the right hand of the Father. It is only by God's Holy Spirit that we may have this faith this profession, in the heart, for "no one can say 'Jesus is Lord' except in the Holy Spirit".

The Old Testament high priest had a great office to fulfill. He offered the sacrifices of the people, and prayed for them. His work was that of a mediator. The priest was revered by the Israelites for he carried out the ordinances of God. They held fast their profession of faith in God who had promised them the Messiah.

In the New Testament we are pointed out an exceedingly greater High Priest, Jesus, the Son of God. Aaron was but a human being with human defects. Jesus was without sin. He was able and willing, not to offer a lamb or a goat, but his own self as a sacrifice for sin. His Blood was the actual medium of cleansing which the blood of animals had only typified, it being infinitely greater in power, since He was the God-man.

The Levitical high priest was permitted to enter the Holy of Holies once a year bearing the blood of the sacrifice, for cleansing. Jesus entered the very throne room of God the Father with His own blood. Only His blood could take away the stench of sin from the nostrils of God. This heavenly High Priest is vastly superior then to the earthly. Therefore indeed, "let us hold fast our profession". How necessary for us this admonition is. Satan is busy devising ways of getting people to disbelieve the truth that can save. "Hold fast your profession".

Though Jesus is the Son of God, enthroned in heaven, He is not without experience of earthly life surrounded by evil. He was here in the midst of it all, tempted like as we are. No one has been tempted more severely. Think of Satan at the beginning of Jesus' ministry. Think of Gethsemane! The sweat of blood! "He was not willing that any should perish". Therefore He goes forth in the power of God against every sin and temptation. Let us thank God that we have a High Priest, a Mediator, who knows the fires of temptation. Yes, He knows also that we are but dust, and that He can help.

Because Jesus is the great High Priest, and all men are sinful the apostle urges you to come to the throne of God, which has become for all who will come, a throne of grace. "Let us come boldly" he says. This boldness is not to be from any idea of merit on our part, for "all have sinned". The "boldness" is the fruit of faith in Jesus as the perfect atonement for sin.

Man's first necessity from Jesus our High Priest is mercy for his sin. Mercy is the forgiveness of sin — wholly undeserved. Man can receive forgiveness of sin in no other way. It must be the way of mercy. Not even the apostle who wrote this marvellous letter could receive it in any other way. No follower of Jesus in any age has ever been able to receive it in any other way. Scripture is clearly definite that God's forgiveness is for as many as will accept it. The prayer of our great High Priest avails for us before the Father.

In the Christian life we are to realize that Christ has help for us in every time of need, strength, rest, light, sympathy, love. Every need He can supply. Ask with confidence. God will hear you for Jesus' sake!

## The Pilgrim Way

The way of the Christian is the pilgrim way. He is always on the move for he has here no abiding place. Sometimes he journeys through dark valleys where the sun is obscured and the light is dim. At times he is buffeted by storms, shaken hither and thither, his heart sorely bruised by the evils which beset him, the hot breath of the tempter may pursue him, enemies may assail him, for him there is no yielding. The healing balm of the Saviour's love is poured out copiously into his heart and the enemies sinister purposes fail.

Clad in the armour of Light he hastens onward to his goal. Earthly contentment is not his, but the contentment of Heaven fills his soul. He knows that nothing is to be except what is in the purpose of God. Everything else is transient and temporary. With Christ it is always the forward look: from the Cross and onward is his motto. "Forgetting those things which are behind and reaching forth unto those things which are before" is his Psalm of Life.

He is a stranger on earth for his citizenship is in Heaven. Earthly pleasures entice him not for he has drunk deep of the joys found in Christ. Tho he may have earthly ties of home, family, friends, they are hallowed and sanctified by the ties with the Eternal. One in whom he lives, breathes and has his being. That sacred mystery of fellowship with Christ is his daily joy, deep are the roots growing within the veil of that mystic communion to which his hopes and desires are drawn.

He is separated, yet forever united. Separated from the world and its changing drama, but united in the Resurrection Life of Him who said: "I live and ye shall live." That life spans time and space, creation and fulfillment. It begins in anguish of soul and tears of repentance. It is strengthened through trials and tribulations, it ends in alleluias of victory.

The pilgrim does not come to terms with the will of the world for the Master of Life has bestowed in him the new heart through regeneration which seeketh the will of God and daily prays "Thy Will Be Done".

The pilgrim is known by a new name which the world knows not. It has the meaning of life, of love, of eternity in it. The mystery of the bride and the bridegroom is in that name. "I have called you by name, thou art mine". It is known to the hosts of Heaven for to them it is the name of One who conquered, "and hast redeemed us unto God by the blood out of every kindred and tongue and people and nation."

—O. A. Broughton.

Christ did good to others on the Sabbath. A selfish Sunday is not a Christian Sabbath.

Christ went to church on the Sabbath. An habitually churchless Sunday is not a Christian Sabbath.

Christ read the Bible on the Sabbath. A Sunday on which we seldom read the Bible is a poor Christian Sabbath.

Intermountain Herald.

—Bible Banner.

This learned I from the shadow of a tree,  
Which to and fro swayed on the garden wall:

Our shadow-selves, our influence may fall  
Where we can never be.

"Jesus, in Thy cross are centred  
All the marvels of thy grace;  
Thou My Savior, once hast entered  
Through Thy blood the holy place:  
Thy sacrifice holy there wrought my redemption,

From Satan's dominion I now have exemption;

The way is now free to the Father's high throne

Where I may approach Him, in Thy name alone."

Amen!  
—E. H.

## Another Travelogue.

The Editor says he must have an article on our travels the last month. That is a hard assignment. The regular reports from the meeting of the Planning Commission will come from the publicity committee so I shall not deal with it. I would be glad to hear from any who would have suggestions to offer from Canada to the Commission.

Right after the Commission Meeting in February Mr. and Mrs. Aune, Mrs. Haave and I left for the West Coast for a few weeks. In Winnipeg Union Depot Pastor Stolee of Viking was waiting for the same train. We had a 470-mile talk to Saskatoon where I stayed over and he went on. The next day Sunday there was the joy and privilege of worshipping in Zion with a full church, Dr. Storaasli pastor. Monday forenoon was spent at the Seminary with Dr. and Mrs. Lavik and the fifteen students there. In Edmonton we met two of the members of the Bethany Sunset Home Board on their way to a meeting of the Board at Bawlf. They have some big decisions to make for a better Home for the Aged in the near future.

We took some sunny weather with us into the Rockies and it broke up some of the eastbound snow-storms so that the mountains were clear and beautiful. That majestic creation of God, Mount Robson, stood out in the evening sunshine beyond description. We just looked, and admired.

In Vancouver we met many friends and relatives, and many who have been and will be reading THE SHEPHERD regularly from now on. Pastor Aasen and the Congregation of First Lutheran are working like young farmers — putting the plough into new fields in the city. A thrilling story could be told, I am sure, by someone who knew the facts of the history of the new Northshore Lutheran Church which was lately dedicated and their newly-called pastor M. R. Aalen installed. In between the rain-drops we also visited Dunbar Lutheran Lenten service. Good work in building the Kingdom of God is being carried on there by Pastor A. Anderson. We also made a trip to Victoria and were along with Pastor Solheim in some of the work in that city. In all it was a very interesting trip and we enjoyed it as well as getting a better understanding of the whole situation and needs of the Church, also on the west Coast.

But as soon as we crossed the mountains into sunny Alberta we saw the sun again in all its warmth and brightness. At Camrose the Editor found a little work for us to do both with the paper and up at the College. As a whole the Church in Canada should rally around its Colleges and give them every support possible. Camrose College is in the midst of its plans for a new building. The old one is not filling the needs of such a large enrollment. Every part of our church should help here. Let us not continue the idea that Camrose College is for Alberta and Outlook is for Saskatchewan and the two must be kept strictly apart. We need them both in Canada. They are our Church schools.

The Canadian Lutheran Bible Institute in Camrose has also begun a good work. It was interesting to attend classes there and to speak at Chapel in the morning. The afternoon was spent in one of the few parishes that have all their members subscribers to the SHEPHERD. We had to see that parish too and visit with the pastor and his wife. That's at Edberg, Alta. where E. B. R. Haave is serving. Leaving there Thursday evening we were home Friday evening to find the roses in bloom and bud in Rose Valley and that Mrs. Braaten had kept our little house so well while we were away so long.

The Business Manager,  
J. B. H.

A man's difficulties begin when he is able to do as he pleases.

## TOPICS OF INTEREST

### Security

Man's feeling of security has been shaken. The depression showed us that security did not come from merely producing abundantly, for there was poverty in the midst of plenty. So statesmen and reformers led the people in a quest for social security. This war has proved that men and nations are no longer safe because of geographical position. Rivers, mountains or oceans are no longer able to isolate a nation from its neighbors through they be thousands of miles away. The sea and the air are highways that break down all isolation. There are no impregnable fortresses any more. Singapore, the Maginot line, and the Siegfried line, have all fallen. Superior weapons today may teeter totter to inferior weapons tomorrow in the frantic race of scientific research. So nations, staggering and bleeding from two world wars in a generation and with men's hearts failing them for fear of the things a third war would bring, are meeting in conference to plan for world security. How we ought to pray for governments and leaders that they may faithfully fulfill their God-given office of working for the peace and welfare of the nations. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty." 1. Tim. 2:1-2.

Security from what? From aggression. What causes aggression? Greed, pride, hatred, jealousy, lack of trust in God—all of which adds up to an evil heart. From this statesmen can not deliver us. For this we need a conference with God. Personal, social and world security must be undergirded by a regeneration of men's hearts and will not come by human invention or planning but by human submission to God's plan. His plan is to save man from an evil heart by giving man a new heart. Personal submission to God's will and acceptance of Christ as Lord and Savior is the only way to dwell securely. God's will—that is the only place of security. "I will say of the Lord, He is my refuge and my fortress: my God: in Him will I trust." —Ps. 91:2.

"Under the shadow of Thy throne Thy saints have dwelt secure;  
Sufficient is Thine arm alone, and our defense is sure."

—A. K. H.

### Graduation at SLBI

Sunday March 25 was a day of festive services at S.L.B.I. Students and friends assembled at 11 A.M. for the Baccalaureate service in the school chapel. At 2:30 the Easter Choir Concert was presented to a packed auditorium. The climax of the day was the graduation service at 7:30. A total of 38 young people have been enrolled in the Bible School this year. Of these seven received certificates for completing one year of work, three for having completed three terms of work, three for having completed two years of work. Two, Dorothy Anderson of Naicam, Sask., and Margaret Braathen of Simmie, Sask., received diplomas of graduation in token of having completed the three year course. The graduation address was given by Pastor G. J. Ostrem of Ryley, Alberta, former chairman of the Bible Institute Board and for several years one of the assistant teachers at SLBI. He brought a very challenging message from Matthew 16:24, 25.

Guidance means control, yes it does.  
—Palmer Anderson.

I do not know if I can preach, but I aim to talk to people, and sometimes that is called preaching too. —Rev. Benson.



**The SHEPHERD — HYRDEN**

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge  
Drawer 400, Camrose, Alberta.  
Business Manager: Josef B. Haave,  
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,  
Rose Valley, Sask.  
Y.P.L.L. Editor: Mr. G. Loken,  
Outlook, Sask.

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Two appeals are featured in this issue. The one for an undertaking in the Home Field, and the other reaching out to the uttermost parts of the earth. Both deserve prayerful consideration and generous support.

Camrose College reaches out to youth. Thus we touch the lives of the members of Tomorrow's Lutheran Church. For lack of accomodation at the College many have been turned away. This must not continue. A building adequate to the present need, and ready for tomorrow's opportunity of Christian Service, must be provided.

Again we wish to remind our readers that May 6th. has been designated as Lutheran World Action Sunday. Our congregations are asked for an amount equal to 43% of our Budget Apportionment. Let us send in our share and more.

**SLBI's Program and Needs**

The Saskatchewan Lutheran Bible Institute, or SLBI as it is more commonly known, has as its very name suggests Bible study at the center of its program. It began as a Bible Institute, and still considers this part of its work of paramount importance. The Bible is God's Word, His revelation of Himself and His way of salvation for lost sinners. As one studies the Bible he is thinking God's thoughts after Him. A thorough knowledge of the Bible is the best education that a person can receive in this life. The one who knows his Bible, even though he has little of secular education, is wiser than the one who is learned in the knowledge of this world but is ignorant of the heavenly knowledge. Hence SLBI seeks to guide its students deeper into the depths of divine knowledge given in the Bible.

Thereby our school best serves the Church also. For the work of the Church can go forward only as it has members who are equipped with the Word of God and thus can take their place as qualified Sunday School teachers, Luther League officers, and congregational leaders. There is a crying need in our land today for Christian nurses, teachers, office-workers, clerks, farmers, mechanics, fathers and mothers. People in these professions, and others equally honorable, will be better witnesses for their Savior as they are well-versed in Scripture. Such training our school seeks to give.

From among those who attend our school will come those who take their place in the work of our church as parish workers, evangelists, missionaries and pastors. This, too, is a part of our program.

The emphasis placed above on the importance of Bible knowledge does not minimize the value of secular training. In this life it is required in most professions that those who seek to enter them shall have at least a High School education. Through our High School department we seek to provide such educational training according to Christian standards and from a Christian viewpoint. Our greatest concern is that each of our students should be led into a deeper knowledge of Christ the Savior.

In our program it is our endeavor to provide both the Bible School and the High School training at low cost to the student.

At present SLBI is a growing school. A year ago the boy's dormitory was returned to use. But even so our accommodations have been crowded this year. The Board is endeavoring to provide more room for

**Elling E. Olson**

Elling Olson was one of the pioneer farmers in the Armana district. Since 1941 he has lived in Camrose, Alta. He passed away March 24, 1945.

Elling Olson was born in Valdres, Norway, June 26, 1865. He came with his parents to U.S. at the age of four. On Dec. 17, 1896 he was married to Amalie Tandberg, sister of Pastor Tandberg, for many years pastor in Canada District, and one of the founders of Camrose College.

Elling Olson was a quiet man. He was known and respected by the many who knew him.

Funeral Service was held in Camrose Lutheran Church, pastor A. M. Vinge officiating. A greeting was brought by Missionary Ostrem a friend of hte family, and a duet was sung by Mrs. A. L. Hoveland and Missionary Ostrem. Pastor Vinge spoke on "The Need Of Forgiveness". The earthly remains was laid to rest in Scandia Cemetery where two of the children are buried.

He leaves to mourn his departure his wife, two sons, Ervin and Walter, two daughters Mrs. Findlater and Mrs. G. Skog.

**Easter Concert**

An Easter Concert was presented by the S.L.B.I. Choir in the school auditorium on Sunday, March 25, 2.00 p.m. and Monay, March 26, 8.00 p.m. Pastor G. O. Evenson Principal of S.L.B.I. was the director. The following concert was given:

*Prelude: "Largo" . . . . . Handel*  
*Astrid Hauberg*

*Vocal Solo: "Open the Gates of the Temple" . . . . . Mrs. Joseph Knapp*  
*G. O. Evenson with violin obligato by Arnold Hagen.*

*Scripture Reading and Prayer*  
*Sunday — Bennard Moen,*

*Monday — Leonard Soggie.*

*Choir: "Fling Wide the Gates" . . . . Stainer*  
*"Summer Suns are Glowing" . . . . Smith*  
*Solo, Arlene Gilbertson*

*"Cherubim Song" . . . . . Bortnyansky*  
*Male Chorus: "O Sacred Head. Now Wounded" . . . . . Hassler-Wick*  
*Ladies Octette: "Wake, Awake" . . . . . Nicolai Christiansen*

*Choirs "Go To Dark Gethsemane" by Redhead. — Solo, Mildred V. Joel*  
*"God so Loved the World" . . . . Stainer*  
*"My Life Is Hid With Jesus" . . . . Gotha Christiansen. — Solo, Astrid Hauberg.*  
*"Jesus Keep Me Near The Cross" Doane Solo, Marianne Johnson.*

*Vocal Duet: "O Light Immortal" . . Geibel*  
*Mildred V. Joel and Helen Hagen*

*Piano Solo: "Reverie" . . . . . Roat*  
*Irene Olson*

*Choir: "In the Hour Of Trial" . . . . Lane*  
*Incidental quartet: Bernice Berg, Clarice Agrey, Harold Ostby, Alfred Tysse-land.*

*"Lost in The Night" . . . . . Christiansen*  
*Double Solo, Helen Hagen, Tillie Moen.*  
*"Beautiful Savior" . . . . . Christiansen*  
*Solo, Mildred V. Joel.*

*Choir and Audience: . . . . . "The King".*

Light-houses blow no horns they only shine! —D. L. Moody.

The man who lives for himself is engaged in a very small business.

next year. Whether we have more room or not, we need new equipment, such a furniture and typewriters. It is planned that again this summer the program of repair and redecorating shall go forward.

In the light of what is being planned, SLBI needs in the next twelve months at least \$10,000 in donations from its supporters. This may sound like a big sum to receive in gifts. But it certainly is not too large for God to provide through you our supporters. Is it not true that many of you have these last years received each year a profit of many thousand dollars from your farm or business? Much money is being spent to improve buildings and equipment in towns and on farms. Money spent for Christian education is used to improve lives. Do you now want to be along in this work too?

SLBI has the use of property owned by the N.L.C.A., but it otherwise receives no support from the church body. It is as our friends make their free-will contributions that our school is able to continue.

G. O. Evenson.

**In Memoriam**

In loving Memory of our dear son, Mer-lin Vernel Sampson who passed away April 1st 1944.

Dear is the grave where our darling is laid,  
Sweet is the memory that never will fade.  
The cup was bitter, the loss severe,  
To part with one we loved so dear.  
His little soul, so pure and sweet,  
Will blossom at the Saviour's feet.

Sadly missed by his loving parents  
M. and Mrs. Vernon Sampson  
of Metiskow, Alta.

**A Voice from the United States**

In a letter signed: "A Friend in Christ" there is \$1. inclosed for a subscription for a friend in North Dakota and one in Minnesota. Here is an extract from the letter:

"I just like your little paper, very very much—however may I give a few suggestions. Sometimes there have been items of only personal interest to some one who has contributed or did something right there at your school, that possibly does not either give edifying or of value to anyone else in particular. So many fine short articles and I feel your paper could do a great service in winning souls, in admonishing and building up the christian church of God today — God Bless your little paper and I love your poems—cut out articles and poems and send to service men. They bring conviction joy and peace."

Thank you unknown friend for your kind words of encouragement and your fine suggestion. Our paper has school news but is not sent out by any school but is our District Church paper for the Norwegian Lutheran Church of Canada.

—V.

**Oplevelse.**

En ung prest avla engang et vidnesbyrd som jeg aldri glemmer. Han fortalte om en eldre mann som engang spurte ham om hvordan han visste at Jesus virkelig var opstanden. Da svarte presten: "Fordi jeg har møtt ham." Der laa en oplevelse til grunn for vissheten. Et kristenliv begynner med oplevelse, og forsetter aa være oplevelse. Ophører kristenlivet aa være erfaring, da er man ikke lenger en kristen.

En erfaring kan ikke bortdiskuteres. Den kan i det hele ikke diskuteres med andre enn dem som har hatt den samme oplevelse. Det skjønnte ogsaa den gamle mann som fikk dette vidnesbyrd av presten. Derfor sa han ogsaa saa ærlig og betegnende: "Saa er det jo ikke mere aa snakke om."

Det er mange idag som kan avlegge dette vidnesbyrd: Jeg har møtt ham! — Og ikke halvdelen av hans herlighet er blitt mig fortalt. Det skjønner jeg nu, da jeg ser det med egne øine.

— Jeg har møtt ham! — og "det kan ei forklares, det kan blott erfares hvor salig det er hos Jesus." Innfor dette vidnesbyrd staar den vantro verden hjelpeløs med alle sine innsigelser og protester. De vet nemlig ikke hvad det er aa møte Jesus. Den som diskuterer kristendom uten aa ha prøvet den, begaar en stor feil. En videnskapsmann uttaler sig aldri bestemt om en ting før den er uteksperimentert. Du kan ikke fortelle hvordan en ting føles før du har følt det selv heller ikke hvordan en rett smaker før du har spist den.

Jeg skriver nu til dig som ennu ikke har oplevet ham: Det gaar an aa møte ham nu. Det møte behøver ikke aa være noe følelsebetonet, — Jesus opleves ikke alltid i ekstasen. Men i Ordet opleves han alltid! Lytt til hvad bibelen sier om dig selv, om din stilling av naturen. Den er ikke lys. Og det første møte med Jesus blir ikke alltid "søtt og gildt". Det første han sier til en sjel som møter ham, er nemlig ord som disse: "Du har trettet mig med dine synder, voldt mig møie med dine misgjeringer." Du vil kanskje skynde dig bort som den samaritanske kvinne med følelsen av at Jesus har fortalt dig alt hvad du har gjort. Men det er for at du skal se nødvendigheten av aa møte ham slik som Jesus vil møte dig som din frelser og forsoner. Da sier han dig disse deilige ord: "Jeg utsletter dine overtreddelser som en taake og dine synder som en sky."

"Møt ham da paa Golgata, Jesus vil din sak antage."

—Harald Stene Dehlin.

**Hold fred med hverandre!**

Mark 9, 50.

Dette var Jesu bestemte opfordring til sine disipler, og den bør enhver kristen ennu idag legge sig paa hjertet — og efterleve den. Enhver av hans disipler skal jo være et "fredens barn" og "trakte efter det som tjener til fred" (Rom. 14, 19). "Gud har jo kalt oss til fred" (1 Kor. 7, 15), derfor "bør vi jage efter fred med alle" (Hebr. 2, 14). Aandens frukt er kjærlighet og fred (Gal. 5, 22).

Ufreden splitter og svekker. Uenigheten blandt de kristne gjør større skade enn noen aner. Ufreden bedrøver Guds Aand og kan bare glede den onde fiende, han "som gjør all den del han kan aa saa fortrede og misforstand iblandt Guds Sønns utvalgte flokk, saa vet han, han har vunnet nok." Han kan ikke fordra at de troende er et hjerte og en sjel. Da klær han sig om til en lysets engel og under de mest gudelige talemaater og innvendinger søker han aa stifte ufred mellom de troende. Her bør enhver staa paa vakt og ikke la sig fange i hans list og svik.

P. W. skrev engang følgende om dette emne: "Naar de troende elsker hverandre og holder fred med hverandre, da er de lykkelige og sterke, og djevelen vanmektig og svak. Kan han derimot utslukke enigheten mellom dem, faar han anledning til aa gjør meget ondt mens de feker og strider mot hverandre og paa den maaten sliter han kristenheten i tusen biter. — Se, sier han til den ene, den der har ikke et helt Guds ord, han vil ikke lyde Gud i alt. Du maa for sannhetens skyld skille dig fra ham og dra saa mange du kan med dig! Kjennes det enn bittert, saa kom ihu at Gud og hans sannhet maa gaa fremfor alt annet. — Saa gaar han til den andre og sier det samme. — Hvem kan nu tro at det er Satan som taler saa vakre ord? Men saadan er hans list. Kan han bare røve kjærligheten og freden av ditt hjerte, saa maa du gjerne ha tro, saa du kan flytte berg. Da maa du gjerne brenne av nidkjærhet for den rene lære, saa du er rede til aa gaa i døden for den. Det har djevelen ingenting imot. Han vet saa vel at tro og nidkjærhet uten kjærlighet bare brenner og ødelegger. Men der han ikke kan sette de troende i harnisk ved aandelige ting, der gjør han det ved de jordiske. Saasnaart de faar timelige affærer med hverandre, søker han straks aa forlede dem til aa mistro hverandre. Saa blir der kiv og trette. Nu faller der onde og saarende ord. Det er djevelens list. Gi dig ikke, sier han baade til den ene og den annen. Det er din bror som begynte og har gjort mig urett; det er han som skal ydmyge sig og erkjenne sin synd, ellers er han ingen rett kristen.

Paa den maaten sliter han av kjærlighetsbaandet saa de to ikke mere kan se vennlig paa hverandre eller tale med hverandre. Nu har han vunnet spillet. Siden kan du gjerne ifred for ham lese, synge og preke saa meget du vil."

—N. B.

**Modernavnet**

Der findes mange forskjellige ordsprog om en moder.

"Er moderen aldrig saa arm, hun gjør dog barnet varm."

"Hvem der ikke vil følge moderen, maa følge fangevogteren."

Heller miste en rik fader end en fattig moder."

"Hvad der gaar moderen til hjertet, gaar kun faderen til knæet."

I Indien sier maa: "Min moder er altid min, enten jeg er rik eller fattig."

Russerne sier: "Moderens bøn henter barnet op fra havets bund."

Letterne sier: "Moderhaand er blød, og saa naar den slaar."

Nesten alle folkeslag kjender ordsproget: "En moder kann bedre ernære syn søn, end syv børn kan ernære en moder."

En moders liv betegner italienerne med ordsproget: "Moder vil sige martyr."

Om tapet av en moder sier ordsproget: "Uten moder er børnene som bier uten dronning."

Pastor O. B. Sanders passed away in Bawlf, Alberta, March 26, 1945. Further details regarding his passing will appear in the next issue of the Shepherd.



# Lutheran World Action

## LUTHERAN WORLD ACTION And The Canadian Lutheran Commission for War Service Appeal, May 6, 1945

**WHO CARES?** The Lutheran Church throughout Canada and the United States showed impressively in 1944 that she cared for the welfare of the missions orphaned by the war; that she cared that physical comforts and spiritual ministrations be provided for all her men and women in the service of their country; that she cared that prisoners and refugees should receive such help as it is possible to give; that she cared that all her needy ones after the war should find her provided with means for a world ministry of mercy.

**SHE CARED!** In 1944 the National Lutheran Council reported receipts from the appeal of \$1,418,826 or 108% of the goal aimed at. Of the money offered in Canada 73% was administered by The Canadian Lutheran Commission for War Service or in cooperation with it.

**SHE DOES CARE!** The Lutheran Church in Canada and in the United States is resolved to prove again that she does care that the best possible service be given within the sphere of "WORLD ACTION". The new budget for WORLD ACTION is \$1,790,000. Of this amount 50% is earmarked for overseas service such as Missions, European Relief, Centers in China, and 50% is to be used on this continent. Of monies gathered in Canada 50% is to be placed at the disposal of the Canadian Lutheran Commission, with the approval of the National Lutheran Council.

**THE CAMPAIGN** will be launched on MAY 6. ALL TOGETHER: let us again prove that THE LUTHERAN CHURCH DOES CARE!

N. Willison, Chairman  
The Canadian Lutheran Commission for War Service.

### CHALLENGE IN 1945

Military victory is no guarantee of world peace and brotherhood. Selfishness will still be the greatest threat to human welfare. It blinds vision and sets man against his fellowman. When unchecked evil finally pushes our backs to the wall, self-preservation acts where vision failed. That is why men pay so much more to win wars than they were ever willing to sacrifice to prevent them. The poison of selfishness brings death; love is the antidote.

While soldiers of the country wage war, soldiers of the cross must pursue peace. Else the dead will have died in vain. In plans taking shape for a new world order, only Christian principles can prevent repetition of past failures. For so vast a problem, all hope of solution depends upon active participation by every Christian.

### LUTHERANS WILL RESPOND

Lutheran World Action provides Lutherans with practical means to do something about it now. It organizes unified Lutheran action to preserve and strengthen all resources of the Church imperiled by war, so that the Gospel may go forward irresistibly. Every generous gift enables the giver to act as follows:

1. To sustain the Gospel in the hearts of members temporarily uprooted, in the armed forces or in war industries, and assist them in their demobilization period.
2. To sow seeds of Christian faith and brotherhood by bringing Christ to thousands through War Prisoners' Aid, the distribution of the Scriptures, and a developing radio ministry.

3. To bind together the Lutheran Church as a global force for evangelical Christianity by preserving the orphaned missions, aiding refugees, and undergirding the efforts of Lutherans in Europe to rebuild, during the period when their ranks are thinned and their resources reduced by costly resistance to political and military pressure.

Here is the *minimum* need for 1945:

Church Abroad	
Orphaned Miss. . . . .	\$540,000
European relief . . . . .	300,000
L. C. in China . . . . .	60,000
Service Commission . . . . .	600,000
Com. on American Missions . . . . .	175,000
War Prisoners' Aid	
Y.M.C.A. . . . .	25,000
Luth. Commission . . . . .	25,000
Welfare Dep. War Emergency	25,000
American Bible Society . . . . .	25,000
War-time Radio Ministry . . . . .	10,000
Refugees . . . . .	5,000
	<hr/>
	\$1,790,000

Knowing that the amount allotted for the Church Abroad is insufficient, the Executive Committee of the National Lutheran Council passed the following resolution:

*"That we ask our congregations not to consider any maximum limit upon their contributions, for the needs abroad which must be met after the end of the war are so great that they are immeasurable. We should like to have our churches raise a total of at least \$2,500,000.00. All funds contributed above the minimum goal of \$1,790,000.00 are to be used for Church relief and spiritual service abroad."*

These days will prove our greatness. They demand not our least but our best. May many congregations follow the example of the hundreds who last year doubled and tripled their goals! Then surely the \$2,500,000 goal will be achieved, lending power and healing to "Love's Working Arm."

### A Walking Bible

A little girl in a Chinese village where a China Inland missionary lived watched this man as he went about his Master's work. She saw him going to the homes where there were sickness, death and sorrow; and she watched him as he moved about that village. She never heard him speak in public.

One day she went to another village, and followed some girls into mission school. There she heard a lady talking to them, in Chinese, about some one full of gentleness and sympathy and kindness, some one to whom little children came. One of the little girls asked the visitor: "Do you know who it was?"

"Yes," she replied, "she was talking about the missionary that lives in our village." She had never heard about Jesus Christ, and when the teacher described the beautiful life of Jesus she thought she was describing the missionary.

That missionary was a living witness for Christ, a walking Bible. Or, to change the figure, he was bearing the Christ-fruit, so the little girl knew he was a Christian. All who saw him knew he was a Christian because he acted like one.

It is the duty of every Christian to be a living witness for Christ. The testimony can be of two kinds, lip testimony and life testimony. We must both "by our lips and lives express the holy gospel we profess."

—Selected.

### The Busy Man

If you want to get a favor done  
By some obliging friend  
And want a promise safe and sure  
On which you may depend.  
Don't go to him who always has  
Much leisure time to plan.  
But if you want a favor done  
Just ask the busy man.  
The man with leisure never has  
A moment he can spare.  
He's always "putting off" until  
His friends are in despair.  
But he whose every waking hour  
Is crowded full of work.  
Forgets the art of wasting time  
He cannot stop to shirk.  
So when you want a favor done  
And want it right away  
Go to the man who constantly  
Works twenty hours a day  
He'll find a moment sure, somewhere  
That has no other use  
And fix you while the idle man  
Is framing an excuse.

### The Bethany Sunset Home

Rev. A. M. Vinge,  
Camrose, Alta.  
Dear Editor, and the many Friends of the Home! —

Please accept my sincere Thanks and appreciation for the many welcome gifts.

May each and everyone of you receive much joy and happiness, by making others happy.

On behalf of the Bethany Sunset Home Family and myself we wish you all a Blessed Easter.

Sincerely yours in the Service for the Aged.

Sister Marie Weiks.

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### Gifts in Cash

ARMENA, ALTA. — Scandia Ladies Aid Rev. S. J. Rude Pastor \$1.50; Scandia L.D.R. \$10.00.

BUCHANAN, SASK. — Mr. and Mrs. M. I. Berg in loving memory of his parents (Building Fund) \$50.00; and to the General Fund \$50.00.

BAWLf, ALTA. — In memory of J. C. Jacobs from Mr. and Mrs. Ole Loken and Family \$2.00; Mr. and Mrs. Carl Cleve and Mr. and Mrs. Lyle Cleve \$4.00. In memory of Mr. Nels Svenson from: Olga and Lenard Melby, Mr. and Mrs. Carl Cleven, Mr. and Mrs. Lyle Cleven \$3.00; Mr. and Mrs. O. Melby and Irene \$1.00; Mr. and Mrs. T. E. Anderson \$1.00.

CAMROSE, ALTA. — Camrose L.D.R. Rev. A. M. Vinge Pastor \$10.00; Mr. and Mrs. O. R. Brager in memory of J. C. Jacobs \$2.00; Mr. Nygaard 75c.

CROOKED RIVER, SASK. — Helping Society \$5.00.

DONALDA, ALTA. — Mr. and Mrs. W. Edenloff in memory Mr. and Mrs. N. O. Edenloff (Building Fund) \$5.00.

DAYS LAND, ALTA. — Mr. and Mrs. Carl Larson in memory of Nels Svenson \$1.

ESTEVAN, SASK. — Gertrude, Edward, Emil, and Irene Parness in memory of Mrs. Geib Hoffer \$4.00.

EDBERG, ALTA. — Mr. and Mrs. H. Frang \$1.00.

FRONTIER, SASK. — Lutheran Sewing Circle \$10.00.

HINCHLIFFE, SASK. — North Prairie Ladies Aid \$10.00.

HAY LAKES, ALTA. — In memory of Mrs. Clara Wall: Mr. M. Thompson and Family \$1.00; Mr. and Mrs. H. Grahn \$1.00; Mr. and Mrs. J. Sware and Leon \$2.00; Mr. and Mrs. O. Sware \$1.00; Mr. and Mrs. Fred Miller and Family \$1.00; Mr. and Mrs. Joe Miller \$2.00; Mr. and Mrs. C. Sollid and Family \$2.00; Mr. and Mrs. O. Feragen \$1.00. St. Joseph Ladies Aid, Rev. S. J. Rude \$10.00.

IRMA, ALTA. — Sharon Ladies Aid, Rev. J. B. Stolee Pastor (Building Fund) \$5.00; Mr. and Mrs. H. Knudson (Building Fund) \$5.00. In memory of Mrs. Vernon Pederson: Mr. and Mrs. E. Erickson \$2.00; Mr. and Mrs. Roy Fuder and Clifford \$1.50; Mr. and Mrs. H. Knudson \$2.00; Mr. and Mrs. A. Steffenson \$2.00; Mr. and Mrs. P. A. Nelson \$2.00; Mr. and Mrs. S. Nelson \$2.00; Mr. and Mrs. Joe Gulbraa and Carl \$5.00.

KELSEY, ALTA. — Mr. and Mrs. A. Zimmerman in memory Ellen Ingers Berke \$2.00.

LOUGHEED, ALTA. — Trinity Lutheran Sunday School (Furnishing Fund) \$1.00.

MEDICINE HAT, ALTA. — Mrs. Nels Stenby in memory of Martin Howg \$1.00.

MINNEAPOLIS, MINN. — Adelaide Akre and Mrs. Alden W. Barber \$20.00.

MORRIN, ALTA. — Morrin Ladies Aid Rev. E. B. Haave (Bldg. Fund) \$5.00 and (Easter Cheer) \$5.00.

PREECEVILLE, SASK. — St. John's Ladies Aid Rev. Tveit Pastor (Bldg. Fund) \$25.00.

SASKATOON, SASK. — Zion Ladies Aid Rev. Storaasli Pastor \$10.00.

SOUTHEY, SASK. — Lunner Ladies Aid Rev. T. J. Langley \$10.00.

SHELL LAKE, SASK. — Mr. and Mrs. Hans Erickson \$25.00.

SEXSMITH, ALTA. — Sexsmith Ladies Aid Rev. T. Nordmark Pastor \$10.00.

TOFIELD, ALTA. — Mr. and Mrs. Martin Hagen to the Building Fund \$50.00.

### Gifts in Natura

ARMENA, ALTA. — Mrs. Geo. Lyseng: 2 Pr. of Pillow Cases and 1 lb. Loaf sugar.

BAWLf, ALTA. — Correction from Christmas List. Mrs. T. Kjenner 1 sack of Oranges, one lb. of Candy, two doz. Apples. Mrs. M. M. Bergquist, one pound of Chocolates Candy. Mrs. Berit Johnson several Dollars worth of Fruit, Grapes and Bananas. Mrs. Ole Loken 3 doz. Eggs. Mrs. Carl Leiren, 2 lbs. of Coffee, 14 tins of Salmon. Mr. and Mrs. Olaf Olesberg 10 doz. Eggs. Rev. O. B. Sanders, 4 doz. Oranges and 4 doz. Oranges.

CAMROSE, ALTA. — Mrs. Ole Krogstad one set of Bath towels and wash Cloth.

MACOUN, SASK. — Second Handed Clothing 2 Lady's Coats, 2 dresses, 2 Lady's Hats, one Men's Shirt. New Articles: 3 tea towels, one bath towel, 3 prs. Men's Hose, 2 wash cloths, one pr. Bed Socks. From the Macoun Ladies Aid. Rev. Sigmund Bue Pastor.

OUTLOOK, SASK. — Mrs. O. Strand one Pair of Pillow Cases.

EDMONTON, ALTA. — Central Lutheran L.D.R., M. S. Johnson pastor, one Quilt.

### It Can Happen Again

A boy gave his lunch to Jesus—and five thousand people were fed.

A slave girl spoke to her mistress about God—and her master, healed of his leprosy, became a devout believer.

Andrew told Peter about Jesus—and three years later Peter preached a sermon that won three thousand souls for the Kingdom.

Young Francis of Assisi joyously gave his all to Christ—and the Church of the Middle Ages was led into a mighty spiritual awakening.

An aged monk counselled Martin Luther to trust in God's forgiveness of his sins—and Luther, finding peace with God, became the pioneer of Protestantism.

Hans Nielsen Hauge refused to let even prison bars stop his witness for Christ—and all Norway was shaken by the power of the living Gospel.

A Sunday school teacher visited Dwight Moody in the shoe-shop where he worked and spoke to him about Christ—and Moody became a world-renowned evangelist, leading thousands upon thousands to the Cross.

Somebody left a mission tract on the desk of Albert Schweitzer, a brilliant young theological professor in Germany—and Schweitzer left his cultured surroundings to pour out his great life in service in the fever-infested Congo.

Hudson Taylor said "Yes", unreservedly, to God—and more than twelve hundred missionaries have gone forth to China under the banner of the Inland Mission which he founded.

A little group of students met by a haystack to pray for the lands where the Gospel was not known—and the great movement of American Foreign Missions was launched.

Two crippled friends in a little Iowa town gave a theological student a new vision of victorious Christian living—and wherever he preaches, their lives speak.

Somebody, somewhere, spoke to you and to me—and we found the peace that passeth understanding, the joy that shall know no end.

*It can happen again*

*Will it happen through YOU?*

"Ye shall be my witnesses." Acts 1:8.

—Bernhard Christensen.

We thought we were Christians when we sat in church and sang Amen. But No, No! We are Christians only when we go out into the world and say No to the devil, renounce all his works and all his ways, and say Yes to the Holy Spirit.

—Kaj Munk, Danish Lutheran martyr.

It is easy to say, "I am nothing", but to know it in reality is to be like the Master, who "made Himself of no reputation". —From the "Morning Glory".

A Rally Day for Camrose College Memorial Appeal will be held in Camrose on Sunday May 6th. There will be all day services with Dr. A. J. Bergsaker as guest speaker.



# MOTHER'S DAY



MRS. JOHN E. OLSON

## Mother

You were so near, our mother dear  
As you struggled for breath that night  
And yet you were so far removed  
As you lay before our sight.

Why you had to suffer then?  
Why the pain should tear you so,  
Why we felt in losing you  
Was too much for us to know.

Your passing left us in a daze  
Numbered with grief and pain  
But since, a hope and light has dawned  
That we will meet again.

We miss you yet and always shall  
For all you ever meant to us  
Your kindness, love, your smile so sweet  
How over us you'd care and fuss.

We knew it wrong to wish you back  
Yet tried to keep you here,  
Christ did call and took you home  
Our house was left so cold and drear.

He restored to us our sight  
Now our eyes are not so dim  
Since you've gone home from here, we see  
That all our strength depends on Him.

Written by c/o L. B. Urdal,  
(her son-in-law)

## A Tribute to Mother, Mrs. John E. Olson

By Husband and Children.

### Its One's Life that Really Counts:

Who can look at the life of Christ... follow Him step by step along the path that He trod... without being deeply touched and influenced by His genuine humility, ready obedience, and absolute surrender to the will of God? His was a life with a twofold purpose... to go the way of the Cross where He was to win for all the means of access, the only way back to the Father; also a life lived to the full, and to count for as much as possible along the way, influencing all with whom He came into contact then, and for all time. While He himself is the life essential unto salvation; yet He has left us a perfect, living example of how this life, the life in Christ, the Christian life, is to exemplify itself and be lived in practical, everyday living. Peter bears testimony of this in 1 Peter 3:21 and Paul exhorts us so to live, Phil. 2:5.

The foremost task of the Church today is not to reach out to the unsaved, but into the lives of those who profess to be the followers of Christ. It is evident that on nothing so much depends the success and future welfare of the cause of Christ today as the spirit and lives manifested by those who call themselves Christians. As one prominent Church leader has said: "The chief hindrance to the extension of Christ's Kingdom are found in the lives of professing Christians who do not illustrate incarnate in their lives the doctrines they profess to believe."

Oh yes, John knew whereof he spoke when he wrote "He that saith he abideth in Him (Christ) ought himself also to walk as he walked: If there would be more Christ-like walking, there would be more testimonials like that excited by shining faced Stephen, who when he sat on trial for his life, "They were not able to resist"... for the Christ living within, shone powerfully without.

"Yes, it is one's life that really counts"... and for all that have permitted Christ to come in, to pattern their lives according to Him, the Perfect Life, there is one who

## The Old -Fashioned Mother

E. W. Rottler

Up in the morning while others are sleeping,  
Breakfast to cook and lunches prepare:  
Children to 'rouse and make fit for the  
school-room —  
Then Bible reading and plea for God's care.

Now all are gone—household duties await  
her.

Cooking and baking and cleaning anew.  
Washing and ironing and mending and  
sewing,  
So many duties each day she must do.

Letters to write to the ones who've de-  
parted,  
All the home news they are eager to know,  
Door calls to answer, and help to be given,  
Time in a home doesn't pass very slow.

Prayer and communion with God in the  
closet.

Oh, how important this food for her soul:  
Problems to bring to her Father in secret,  
For she must know how to reach Heaven's  
goal.

All through the day brain and body are  
busy,  
Planning and working to fill every need;  
Evening time meal must be ready and  
waiting —  
At the day's end, all roads homeward lead.

Children have troubles that must have  
attention,  
Older ones, deeds, where advice must be  
lent.

Often-times business, that must have a  
hearing,  
Then sleepy little ones bed-ward are bent.

Father a-doze in his chair by the fire,  
Evening chores finished and kitchen work  
done.

Mother still busy, altho' she's been going  
All the day long, since the rising of sun.

When all is quiet, and loved ones are  
sleeping

Mother prepares for her well-earned rest.  
Prays she to God to hold all in His keeping.  
Deep slumber takes her, and makes her it's  
guest.

was very near and dear to us, and that was MOTHER; Surely we can say of her that she always stood before us as a living example of what the grace of God can really do in the life of one who permits Jesus to come in, both as Savior and Lord: Quite early in life she gave her heart to Jesus, and always lived a consistent Christian life. Hers was not a mere profession of Christ by mouth, but a living testimony by life... a life of loving, self-sacrificing service to One she had become so intimate with, knew so well, and loved so intensely. Never was she too tired, or preoccupied to render whatever service she could for Christ and His Church! Well versed in the way of Salvation as personally experienced, and as taught by our Church, and well grounded in the Word of God, she minutely laid the foundations in the lives of all us children, and many others. I can especially recall, how though busy as she was on the farm, she, together with Gerhard Ostrem now missionary in Columbia, organized and carried on the Sunday School north of Camrose. Home, Church and Sunday School were her natural environments... a definite part and influence in each... and whenever, and wherever, she served she always served well. Truly with Paul she could say "For me to live is Christ"... and when her day of work was over, with the same longing as burned in Paul's heart, she was waiting to go home, to be with Him, whom she early learned to know, and always loved and served so well. CHRIST.

## Peace

Within this humble thatched-roof place  
Each meal is hallowed by a grace.

"Be present at our table, Lord."  
They pray around their frugal board.

"We thank Thee, Lord, for this our food;  
God bless our home... and make us good."

## A Poem for Mother's Day

### The Harvest

By Barbara Cornet Ryberg

What though I stop a dozen times a day  
To dress the same doll in the same pink hat,  
To move my favorite lamps, rescue the cat,  
Or find some plaything that has gone  
astray?

What though the walls I washed so clean  
and white

But yesterday tell tiny tales today  
Of busy fingers, reaching in their play  
To touch a picture or to turn the light?  
The days roll into months, the months to  
years,

And e'er we know it, we shall wish in vain  
For precious days of childhood once again;  
And though we search for them in earnest  
tears,

Our children will be grown, 'twill be too late  
To mend their broken toys and dry their  
eyes,

And pull their hungry fingers from the pies,  
And run to meet them at the garden gate.  
Teach me, O God, to know from day to day  
That all the floors I sweep, the clothes  
I mend

Do not compare with that sweet time I  
spend

Teaching my little ones to praise and pray;  
That when I face Thee, and my fruit I  
bring,

And Thou dost ask me where my soul did  
gleam,

I may not have a little house, swept clean,  
To be alone my lifetime offering.

But may I have the children Thou didst  
loan,

And may I know that they have followed  
Thee

Because they saw Thy love and grace  
through me,

And learned to know my Saviour as their  
own.

—S. S. Timse.

## My Boys

Oh, you leave your toys all over floor;  
There are hammers and saws and nails  
galore.

And tractors and trucks and automobiles.  
And there are empty spools and wagon  
wheels.

I pick them all up and put them away,  
Then I find them again the very next day.  
You quarrel and you fight on what shall  
I do?

But if you didn't you wouldn't be you.  
I know all too soon to manhood you'll grow  
My house will be tidy, toys in a row.

It will be quiet, no quarrels in a year,  
But neither your joys or sorrows I'll hear.  
Oh, little boys, how I'll long for youthen,  
When you take your place in the world of  
men.

—By Vera Loucks.

## Wonderful 3:16's

John 3, 16  
Eph. 3, 16  
Col. 3, 16  
I John 3, 16  
I Tim. 3, 16  
II Tim. 3, 16  
Gal. 3, 16  
I Cor. 3, 16  
Matt. 3, 16  
Mal. 3, 16  
I Sam. 3, 16  
II Thes. 3, 16  
A M E N ! !

DO  
YOU  
KNOW  
THEM?

Before they start each busy day  
They meet around the hearth to pray.

At night beside the patch-work bed  
"Our Father" is devoutly said.

The ancient Bible's leaves are loose  
And shabby from continual use.

They're lowly peasants of the sod,  
Yet all day long they walk with God.

Poor little home, and countrified,  
But, oh the peace one finds inside!  
Beatrice Plumb.

## Yellow Roses

From the Sunday School Paper, *The Children's Friend*, May 23, 1937.

A florist writes in the American Magazine about flowers and buyers. He concludes as follows:

The largest order for flowers I ever had was for a recent wedding: 30,000 blossoms, including 12,000 peonies and several hundred orchids. But the order that stirred me most was a dozen yellow roses that I sold some years ago. Two boys and a girl came in one afternoon. They were about ten, ragged, but with clean faces and hands. The boys took off their caps, and one stepped forward and said solemnly, "We're the committee and we'd like some very nice yellow flowers."

I showed them some inexpensive spring flowers, and the boy said, "I think we'd like something better than that." "Do they have to be yellow?" "Yes, sir," the boy said. "You see, Mister Mickey would like 'em better if they was yellow. He had a yellow sweater." I asked quietly, "Are they for a funeral?" The boy nodded. The girl was trying hard to keep back the tears. "She's his sister," the boy said. "He was a good kid. A truck—yesterday—we was playin' in the street. We saw it happen..." His lips were trembling.

The other boy said, "Us kids took up a collection. We got eighteen cents. Would—roses cost an awful lot, Mistre? Yellow roses?" "I have some nice yellow roses here," I said, "that I'm selling for eighteen cents a dozen." I showed them to the committee. "Oh, those will be swell," said one of the boys. "Mickey'd like those," the other boy confirmed. "I'll make up a nice spray," I said, "with ferns and a ribbon. Where shall I send it?" One of the boys said, "Would it be all-right Mister, if we took 'em? We'd kinda like to—you know, take 'em over and—sort of give 'em to Mickey—ourselves. He'd like it better that that way." So I accepted the eighteen cents, and the committee, with the kind of flowers Mickey would like, trudged out of the store. I felt uplifted for days. Unknown to them, I had a part in their tribute to their friend.

## To My Mother

(Written for a Service Man)

When I was just a little boy  
I used to seek your arms  
For refuge from my little woes,  
In childhood's small alarms.

I found their tender shelter sweet,  
And now that I am grown  
My country calls; but Mother dear,  
I do not go alone.

Nor unprepared—I buckle on  
The armour of the Lord;  
Deep in my heart are promises  
And lessons from His Word.

His everlasting arms shall be  
My refuge, my defense.  
Though battles rage, my soul will trust  
In God's omnipotence.

O living Lord, my strength, my stay—  
No depth of deepest sea,  
No bursting bomb can separate  
My mother's God from me!  
—Martha Snell Nicholson.  
(Am.-Christian Signal.)

## Earliest Memories

"A caller found a young mother with her babe in her lap and her Bible in her hand. "Are you reading to your baby?" as the humorous query. "Yes," the young mother replied. "Do you think he understands?" "No," said the mother, "I am sure he does not understand no, but I want his earliest memories to be that of hearing God's Word."

God's Word is the "sword of the Spirit." Only by His Word are we purified and strengthened to do His will. It is impossible to overemphasize the importance of reading the Word all through life (II Tim. 2:15; Heb. 4:12). —King's Business..



## An Evaluation

All things in life must be evaluated. There are so many things that demand our support; some are good and these we should support; others are worthless and these we must put aside. To a Christian, one's possessions are a trust from God, a stewardship, to be used where they will bring the most value. In Scripture, the man who used his talents to best advantage was the man who doubled their worth.

One of the issues that confronts our people today is the Camrose College Memorial Appeal. It is right to frankly ask: 'Is it worth my support? Does Camrose College fill a vital need?

Camrose College is first of all a Christian College, supported by members of the Norwegian Lutheran Church of Canada and other friends. It is a residential High School and Business College, whose aim is to train its students not only for life, but for LIFE. Man cannot live successfully without God. God must live in the lives of men and women, who are yielded to Him, trained by Him, guided and strengthened by Him, to build His Kingdom on earth. To experience God in this way is to live victoriously — to have Life in His name.

Christian parents and friends want to give youth the best education possible. None can be better than Christian Education. Christian Education teaches youth to seek first the Kingdom of God. In the light of such truth, dare we ask, 'Is it worth my support?' Does it pay to extend the Kingdom of God? Your conscience, enlightened by the Word of God, will give you the answer.

Does Camrose College fill a vital need? Camrose College has now existed for 32 years. What has it accomplished? Only God knows how effectual her work has been. We know only what we can see. From her doors have gone men and women to become missionaries in the far corners of the earth, ministers of the Gospel in Canada and the United States, teachers, housewives etc. These have taken their place in their respective communities, whatever their station in life, and they have been serving God according to the measure of their faith. It would be a false claim to say that all former students have been positively influenced for God and His service. But all have been personally challenged and given the opportunity to be on God's side.

The world needs men and women who are on God's side today. Camrose College sets before youth the Way of Life, and influences them for God. Camrose College fills a vital need. We would have been losers as a Country, as a Church, as individuals if we had not had Camrose College in the past.

We must help to make it even bigger and better in the future. It is our privilege and our opportunity.

Support the Camrose College Memorial Appeal for a new building.

Rev. G. Morstad.

## To the W. M. F.

For many years the possibility of a new building for Camrose Lutheran College has been the hope and dream of a great many friends and old students of the College.

Now that the time has come for the launching of this campaign for funds for such a building we of the W.M.F. rejoice with other friends over the venture and earnestly pray for God's blessing on it.

The advantages of a Christian school can not be overestimated. Many of us mothers in the W.M.F. have attended this institution. Many of us have sent our children here because we wanted for them the privileges we ourselves had enjoyed.

The W.M.F. should be tremendously interested in the growth and expansion of our church schools in Canada district. Most of the High schools of today are sadly unchristian. There is a great need for more christian schools.

Especially therefore, should we at this time be willing to sacrifice, get behind this effort, and give generously towards this cause in order that OUR College may have the new building it so sorely needs.

Yours for our church schools,  
Mrs. G. Hendrickson  
Pres. W.M.F., Can. Distr.

I had no shoes, and I murmured, till I met a man who had no feet.

—Arabian Proverb.

## Luther Theological Seminary

OF THE  
NORWEGIAN LUTHERAN CHURCH OF CANADA

OFFICE OF THE PRESIDENT

Prof. Georg Moi,  
Camrose College,  
Camrose, Alta.

Dear Professor Moi:

Let me commend you and your associates for your zeal and high purpose, revealed by your preparations for the Camrose College Memorial Appeal! May God richly bless your efforts and give you all possible success!

Naturally your campaign interests me, and that for several reasons. It quickens memories of the past, when I had a share in establishing Camrose College and putting up its first, and so far only, building. Those were pioneer days, when money was not very plentiful among our people. Also, the venture was new, interest had to be worked up and doubters had to be persuaded. Present possibilities should be very much greater. People generally have much greater capacity to give, the hundreds of graduates are unquestionably a great asset, and the services which Camrose College has rendered through the past thirty years and more provide a substantial foundation for the Memorial Appeal. It seems that it should be possible to raise four or five times as much now as was raised thirty years ago, and that without serious difficulty, particularly since you are organizing your campaign very thoroughly and are getting fine cooperation.

Perhaps I may, therefore, in a way as a voice out of the past, as the Chairman of the Board, the Treasurer of the Building Fund, and the Principal of the College of thirty years ago, wish you all possible success in your present most commendable venture!

But I wish to say also on behalf of Luther Seminary that we are interested in the success of your campaign, particularly because of the contribution which Camrose Lutheran College has made during the past thirty-four years, and will continue to make in the future, to Christian education. Among other things we look to Camrose College to provide students for Luther Seminary. You have already made a substantial contribution in this respect, and as your facilities are enlarged your capacity for service will be increased. Consequently, here at Luther Seminary we hope and pray that the Lord will graciously open the hearts of our people to give generously in response to your Memorial Appeal, for the work of Camrose College is of basic importance to our Church in Western Canada!

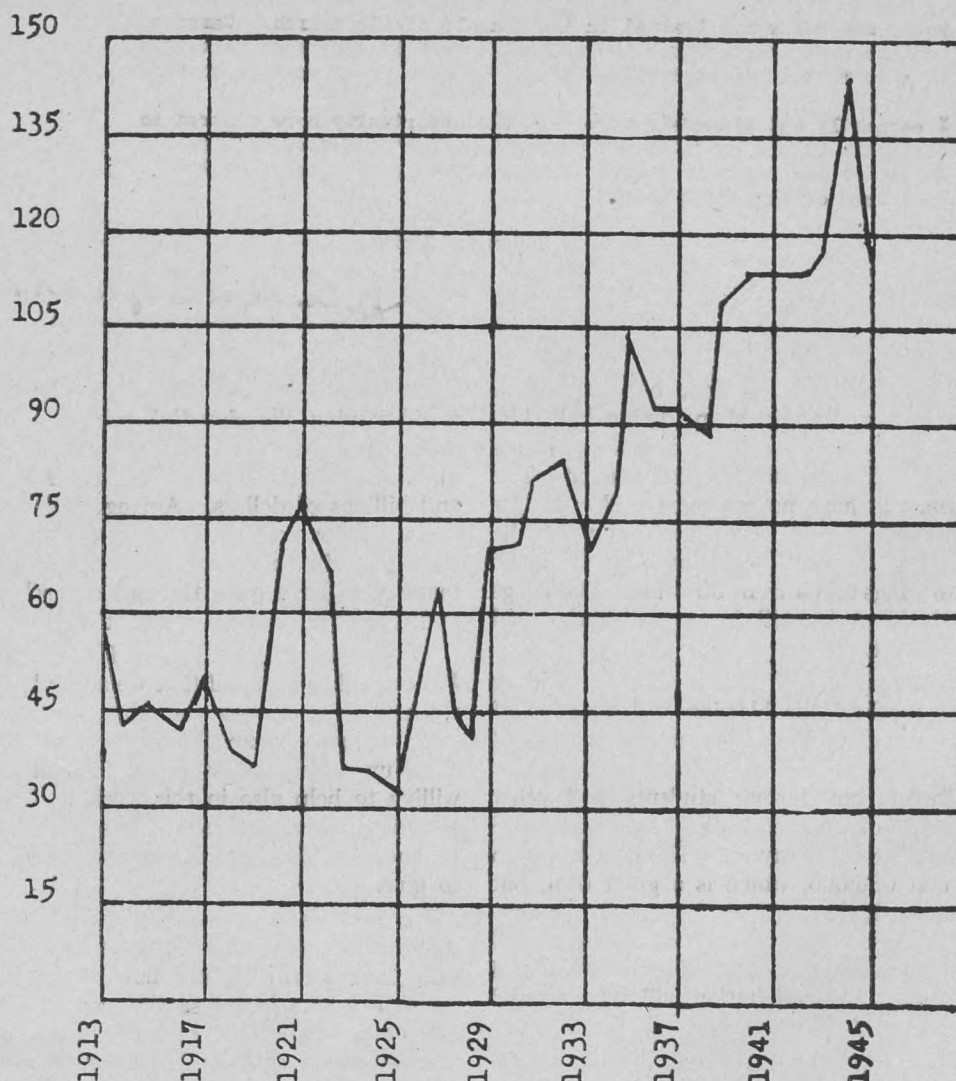
Sincerely yours,

J. R. Lavik

A prominent Minneapolis attorney Dr. Edwin A. Hetland, who was a student at Camrose College many years ago in giving us his contribution of five hundred dollars makes the following statement: "I am fully convinced that the solution for this troubled

world is to have more schools of the kind of Camrose Lutheran College, where proper ethics and decent relations between human beings is taught and emphasized."

This speaks for itself and needs no elaboration.



Graph showing the increase in the number of full-year students enrolled 1913-1945

Present building has dormitory accommodation for 70 Students

## Knowledge is Power

It is said that "Knowledge is Power." There is truth in that statement; for knowledge with the understanding that it gives unlocks the door to many opportunities. However, knowledge must be tempered by the Word of God. To be really successful a life must be under the "government of God." Our secular schools do good work in their field of equipping young people with skills; but man is not to labor primarily for the meat which perishes but for that which endureth unto everlasting life. Here is an important phase of education which can only be filled by a Christian School. In and with the instruction needed for time must be woven those cardinal truths which will direct our young people into the way of eternal life, and also make them Christian in conduct and business. All about us we see the world's selfish covetous scramble for riches, first place, power, etc. This fatal spirit which lives in thousands has developed into world war. Into such a condition must be put the leaven of our christian schools. "Man does not live by bread alone but by every word which proceedeth out of the mouth of God."

As we consider these things we welcome our opportunity to strengthen the hand of Camrose Lutheran College through its memorial appeal. We are glad to hear that God has blessed the work beyond its present capacity. The College is doing a great work. Shall it enter the field of extended service for Christ? The answer lies with all of us. The need for a new building is very pressing. They need more dormitory rooms, classrooms, library facilities, etc. As it is now, many who desire a Christian education have to be turned away. Let us show our love for Christ by our gifts for this new building. Every one of us!

Rev. M. S. Johnson.

Edberg, Alberta  
March 29, 1945.

Professor Georg Moi,  
Camrose Lutheran College,  
Camrose, Alberta.

Dear Mr. Moi:

It is with much interest I have been reading and hearing of plans for larger facilities for our College. Personally I am very mindful of the great work accomplished through it in the past, of what it is accomplishing today under crowded circumstances, and the even greater place it should have in the to-morrow.

I rejoice that the privilege was mine to attend Camrose Lutheran College some years ago. The worthwhile and lasting friendships formed both with teachers and students, will remain a joy through life, an incentive to faith in Jesus Christ, and an encouragement in service to Him.

In those formative years when attitudes to many phases of life are being created or re-adjusted, it is good to attend a Christian College such as ours. A great advantage of the school is that together with the high standard of secular teaching, goes the teaching of the Word of God, to give foundation, and proper balance of life. I am glad that there are at least some from my parish who are able to attend. I believe they are obtaining much for their life that would be missed in the regular high school.

After becoming pastor in a near community, and having had opportunity to visit the College at various times, I heartily understand the necessity of larger and better facilities if the College is to be all it should be, and could be, under God, for the young who attend.

I hope and pray that the people of my parish, as well as all who have the proper training of the young at heart, will support the Camrose College Memorial Appeal that is about to be launched. True, it is a large undertaking. But it is also true that it deserves our earnest and large-hearted support. May the Appeal go forward to the glory of God, and to blessing among us.

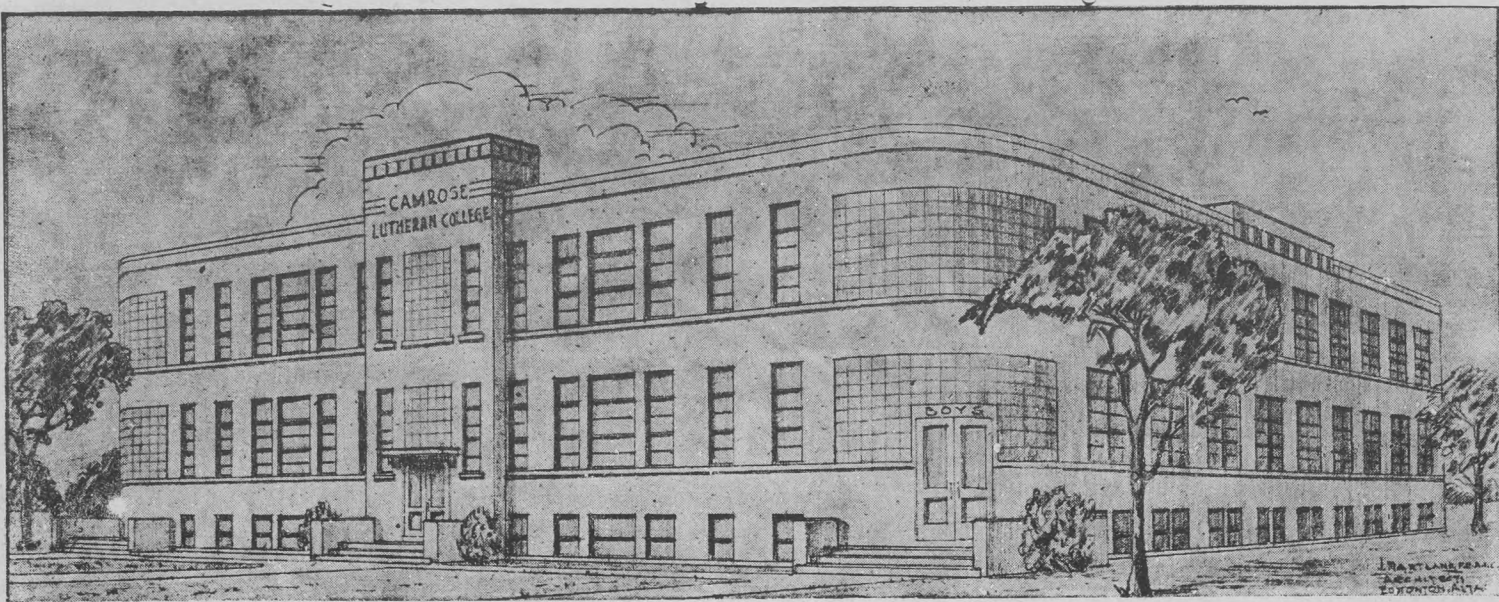
Sincerely yours,  
Erik B. R. Haave.

"There is no kind of achievement you could make in the world that is equal to perfect health. What to it are nuggets and millions?"—Carlyle.

"This education forms the mind: Just as the twig is bent the tree's inclined"—Pope.



# Camrose College Memorial Appeal



## BUILDING PLANS

Those who are familiar with the set-up at Camrose College know that it is a long time since the school has outgrown its present accommodation. The dormitory has room for 70 students, perhaps 75; largest enrollment 141. Our largest classroom seats 35, the largest class has 60 members. That is one of Past. Vinge's two Religion class, which all students attend. Even ordinary classes have reached 47 members. Desk chairs are put in to accommodate the overflow, but this is evidently unsatisfactory. The laboratory has room for 20, 25 when crowded. Around the lab. table when experiments are made, there is room for 10 or 12. This year 39 students take Chemistry in grade 12. That class has been divided in two, each of which is too big for practical lab. work.

Now when spring is coming, and students can and will spend their spare time outside, it is not so difficult to work off a little extra energy. But in the winter with the long hours of darkness what to do with leisure time becomes a real problem. One of the greatest needs of this school is a gymnasium. This winter, which is on its way out, has been ideal for winter sports. Students and teachers alike have taken keen interest in skating and skiing. But how great benefits a gymnasium would have had during these many years no one will ever be able to tell. When we had a chance to use the "Normal" gym. boys and girls were willing and happy to get up before six in the morning in order to play basketball for an hour before breakfast.

A gymnasium could also be used as auditorium. That is another long-felt need at our school. Whenever we have a big meeting, a literary program or a social gathering, either the two main class rooms will have to be made into an auditorium by opening up folding doors, or tables have to be shoved aside in the dining hall and chairs rearranged. Very inconvenient! It is no argument that it was good enough for former students, and so it is good enough for those that are here today. We might as well say that we ought to plow with oxen, because our grandfathers did.

Our school building was good enough 30 years ago, and big enough; but it is definitely too small today. It is just like the 12-14 year old boy with last year's suit of clothes on. The sleeves reach to the middle of his forearm, the trousers far above the ankles. There is a gap between his trousers and his vest, and he can't button his coat. The parents may be hard up and wonder where they are going to find clothes for him; but they are certainly happy that he is well and growing into a fine strapping fellow and they will find clothes for him somehow.

That is exactly how it is with Camrose College. It is bulging on all sides and corners. When half of the student body must live outside the dormitory, and fifty applications are turned down, the school has definitely outgrown its "barnesko." A new building is desperately needed.

The new building which is planned will contain first of all a combined gymnasium—auditorium which will be the school's "community center" so to speak. In ad-

dition there will be four big classrooms, laboratory, library, shop, dining hall, kitchen, offices and fifty dormitory rooms accommodating one hundred students. The gym. will have no basement under it. Its floor will be 56' x 96', and 20' under the ceiling. Around the gym. will be built two wings and a front 30' wide. The wings and the front will have two stories and basement.

An Appeal for funds for such a building has received the blessing and sanction of the Board of Education and of the Board of Trustees. The territory of the Appeal is Alberta, but former students and other friends of the school will be approached wherever they may be. The goal has been set at \$50,000, which is a great deal, but can easily be reached if we pull together. One friend has already started the ball rolling with a gift of (\$2000) two thousand dollars. The solicitation will start around the first of May.

God has been good to us in Canada. He has given us the most beautiful and the most bountiful country on earth. It overflows with all good things. He has blessed us richly with material blessings. He has spared us all direct ravages of war. We here at home scarcely realize from one day to the next that Canada is taking part in the most ghastly of all conflicts that have ever overtaken a humanity that refuses to

## THE NORWEGIAN LUTHERAN CHURCH OF AMERICA

Office of the President  
408 FIFTH AVENUE SOUTH  
MINNEAPOLIS 15, MINNESOTA

July 28, 1944

Prof. George Moi  
Camrose Lutheran College  
Camrose, Alta., Canada

My dear Prof. Moi:

At the last meeting of the Board of Trustees together with Dr. A. J. Bergsaker, Stewardship Secretary, it was unanimously agreed to approve of a campaign for Camrose College in the province of Alberta, to begin August 1, 1944 and to be concluded by August 1, 1945.

I am very happy that our Board of Trustees was very sympathetic to this appeal. This is an opportunity for the friends of our church in Alberta and the friends of Camrose College to make a distinct contribution for the training of the young in that province and also in larger fields. God has blessed us these years with increase in income greater than in the years past. It is to His grace and goodness that we owe what we have and this appeal gives us an opportunity to express our gratitude to Almighty God for His blessings.

Our church in Canada needs leadership not only of pastors but also of the laity. To a great extent that leadership will come through young men and women trained in the schools of the church. Camrose College has given us able, Christian leaders in the years past. It is a guarantee and pledge that under God that practice will continue.

I earnestly and sincerely urge that the opportunity here offered to cooperate in the building and strengthening of our work in higher Christian education in Camrose should not be passed by. The Lord hath need of this from us.

Yours in Christ,

*J. A. Aasgaard*

think until it is too late. Too late to avoid paying the dreadful price for our thoughtlessness. Too late to save thousands and millions of promising human lives, and billions of dollars. Among those who are struggling and are giving and will give their lives in this struggle there are also many who have gone through our school, and there will be more before it is over.

We owe so much to God for His blessing. We owe all to Him, all that we are, all that we have. In one way or other, sooner or later, willingly or unwillingly we shall give it all up. May we be found faithful and willing to help also in this work in God's Kingdom according as He has prospered us and according as He has reminded us to give.

We have also a debt to pay, a debt which we shall never be able to pay, to all those who have sacrificed, are now sacrificing, and will in the future sacrifice on our behalf. We would like to remember them also in this special effort. Therefore we have called it the Camrose College MEMORIAL Appeal. We can, by our support, show that we appreciate their sacrifice.

Let us do so.

Georg Moi.

"Educated men are as superior to those uneducated as the living are to the dead."  
—Aristotle.

## HERE IS SOMETHING BIG!

### The Camrose College Drive

#### BIG JOB:

The Camrose Lutheran College Drive will soon be on. Fifty thousand dollars (\$50,000.00) has been set as the minimum goal. That is a large sum! It even looks big whether it is written in words or figures. To raise that amount will be a big job.

#### BIG NEED:

The goal has not been set too high. More than that is required to give the College the building which is so urgently needed. The old building has served well, but it no longer meets the need. There are not dormitory rooms enough, there is not classroom space enough — not to mention rooms for parlor and gymnasium that are not to be found in the present building. There is no question but that this lack of room definitely limits the usefulness of the school. There is not room at present for all the students who wish to attend — not even for all from our own congregations. There is no room for any expansion into a junior college — there isn't room today that should be had even for the religion classes. There is a big need.

#### BIG OPPORTUNITY:

There is a big opportunity and a great challenge to raise this money for a better school. What better post-war plan could be had than this opportunity to raise money for better buildings for our College? Here is the chance to pray and pay in order that a good Christian school can be made even better. Here is a big opportunity.

#### BIG DONATIONS:

To reach the goal set for this drive will take many donations. Yes, many big donations too. Of course, it would only take one fifty thousand dollar donation, but who among our people has that amount to give. Two donations of twenty-five thousand dollars each would do it, but that is likely out of the question too. It will have to be broken down for some of us at least. Let us see — It will take fifty gifts of one thousand each. May some prayerfully consider giving donations of a thousand or more. One man has already given two thousand for this purpose. To reach the objective many gifts in thousand dollars amounts will be needed, together with gifts of several hundred, and together with many gifts of a hundred and less. It is a big job for our four circuits in Alberta. We will have to pray much about this so that we can make our donations to this College drive as big as possible. Donations from the Alumni and friends of the College living outside of Alberta will be most welcome. We are certain many will remember. It will all be needed.

It is a big job; but that will make it so much more the cause for great rejoicing when this drive is successfully completed.

Rev. J. B. Stolee.

"And Jesus increased in wisdom and stature, and in favour with God and man."  
—Luke 2:52.



# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i April, 1945

## Den Gode Hyrde Og Hans Faar

Joh. 10:11-16

Dette billede om Hyrden og faarne er saare tiltrekkenede. Det stiller os for øie den innerlige kjerlighed og omsorg Gud har for den hjelpeløse og i synden fangne menneskehet. Dette billede brukes often i Bibelen baade i det gamle og nye testamente. Der har vi den deilige 23de salme som all burde kunne utenat. Se ogsaa Es. 40:11 "Som en hyrde ska han vokte sin hjord; i sin arm ska han samle lammene, og ved sin barm ska han bere dem; de faar som har lam ska han lede. Kap. 46:4 er for os gamle sers trøstefuldt. "Indtil eders alderdom er jeg den samme, og inntil de graa har vil jeg bere eder; jeg har gjort det, og jeg vil fremdeles oppløfte og jeg vil bere og redde." Se ogsaa Esek. 34:11-23. Disse spaadomme om "min tjener David" har Jesus anvent paa sig selv, naar han i vort Bible avsnit sier: "Jeg er den gode hyrde." Der hadde nok vert hyrder for Guds gjord før Jesus kom, men Jesus er Den God hyrde. Det har ikke veret nogen som han hverken for eller siden. Vi kan nevne Moses han hadde det rette hyrdesind, naar han sier til Gud: "Og nu, o dersom du vil forlate dem deres synd! Men hvis ikke, da utslet mig av din bok som du har skrevet." 2 Mosebok 32:32. Saa nevner jeg Paulus som sier: "Jeg har en stor sorg og en uavladelig grummelse i mit hjerte. Ti jeg vild ønske at jeg selv var forbannet bort fra Kristus for mine brødre, mine frender etter kjødet." Rom. 9:2-3. Her ser vi at baade Moses og Paulus hadde det rette hyrdesinn. Men ingen av dem kunne frelse sit folk ved de sverest offere. Det kan alene Jesus gjøre. Og det gjorde han da han satte sit liv til for faarene.

Vi har nylig feiret Jesus død og opstandelses fest. Vi har i aanden fulgt ham paa hans tunge lidelses gang idet vi har i fastetiden lest lidelses historier, inntil han bøiet sit hode og opgav sin aand paa korset og sa: "Det er fullbragt", der har vi set den gode hyrde sette sit liv til for faarene.

### Hvem er faarene?

Nu med hensyn til den første faareart—dumheten—saa vil vel mange av dere lesere sie at det passer ikke paa mig. Ver nu ikke saa skraasikker paa det da. Synes du ikke det passer paa dig disse ord av Es. 53:6 "Vi for alle vill som faar, vi vennte os hver til sin vei?" Er ikke det dumt aa fare vill, a gaa paa ville veie? Saalenge faarene holder sammen innen faarefolden under hyrdens beskyttelse, er de bevaret for ulvens angrep, men saa snart et faar forlater faarefolden og hyrden, er det et sikkert bytte for ulve og rovdyr.

Likedan har saa mangen sjel helst i ung alder forlat de helliges samfunn og sin sjels hyrde og tilsynssmann Jesus og drat ut paa syndelysters brede strede. Da blir sjelen et sikkert bytte for satan, den brøtlende love, som gaar omkring og søker aa opsykke hvem han kan. Og hjelpeløs er den sjel som er i lovens klør.

Men faar en saadan hjelpeløs sjel se sin fortapte tilstann og roper om redning, da er det redning aa faa. Jesus den gode hyrde gaar omkring og søker efter det tapte faar inntil han finner det. Da legger han det paa sine skuldre med glede og berer det hjem.

"Jeg kjenner mine og kjennes av mine" sier han. Det er et trøstefuldt ord. Da er en frelst sjel bevaret. Ti Jesus vokter sine. Han sier, (vv. 27-30) Mine faar hører min røst og jeg kjenner dem og de føller mig, og jeg gir dem evigt liv og de ska aldrig i evighet fortapes, og ingen ska rive dem ut av min haann. Min Fader som har git meg dem er større enn alle, og ingen kan rive dem ut av min Faders haann. Jeg og Faderen vi er ett.

"Jeg ser i ham en aapen dør  
en dør til himlens rike  
jeg ser det jeg ei visste før  
en uforvisnet krone."

—O. J. M.

## MENIGHETEN OG PRESTEN

H. Arnholt Strand

I sin bok "Spennings Land" forteller biskop Berggrav at han ved en visitas-overhøring i en kirke i Finnmark et sted spurte barna hva vi skal ha kirkehuset til. En smaagutt svarte: "Til oppbyggelse." "Men hva er det saa vi skal bygge op her i kirken da?" spurte bispnen. "Vi skal bygge det evige liv i vaare hjerter," svarte gutten. Bispnen sier at denne samegutten lærte ham hva en menighet er.

"En menighet," sier biskop Berggrav "er de som hjelper hverandre med a bygge det evige liv i sine hjerter." Denne definisjonen synees jeg er saa god at naa vil vi korte drag se hvordan menighet og prest ned gjennom tidene har maktet aa gjøre dette idealet til virkelighet. Og videre peke paa noe som jeg mener vi kan gjøre slik at det i noen monn kan bli virkelighet hos oss.

Den kristne menighet har aldri noen gang senere vært saa aandsfyllt og sammenbunnet med aandens kjerlighed som den var i den første apostoliske tid. Skildringen i Ap. gjr. kap. 2:42 fg. og kap. 4:32-34 av modernemigheten i Jerusalem bærer vitnesbyrd om dette. Og slik forholdene var der var de nok ogsaa i menighetene utover hele den gresk-romerske verden.

Naadegavene var mange og rike. Gud hadde gitt disse menighetene. Og rikt utfoldet de seg — baade de særskilte, overnaturlige naadegaver (tungetalen, profetgaven etc.) og de mer naturlige (den vanlige forkynnergave, ledergaven etc.) Om dette leser vi i 1 Kor. 12:7-11 og 28.

Fra først av var menigheten styrt av apostlene, men da det etterhaanden ble mange menigheter, sattes de eldste, — presbyterer til aa styre. Disse var menn som enten grunnet alder eller aandelig utvikling ble funnet verdige til det. Det var flere av dem i en menighet, et helt raad. De var forstandere og hyrder for menigheten. Somme av dem var særskilt utrustet med naadegaver. Ellers raadde det almindelige prestedømme.

Men litt om senn skjedde det en endring i presbyterraadet slik at den presbyter som utmerket seg som forkynner, leder eller lærer, ble formann i raadet. Denne endring var ophavet til bispeembedet. Blandt bispene var det mange lysende personligheter. Men etterhvert som bispene fikk mer myndighet, gikk det tilbake med det almindelige prestedømme. Visse særmerkede retninger var ogsaa med og stengte for de frie naadegavene i menigheten, idet de blandt annet visste seg upassende i sin forkynnelse. Tilslutt ble det forbudt lægfolk aa tale Guds ord, og litt etter litt ble menigheten helt umyndiggjort.

Middelalderens menighet var i en ynkelig forfatning, bastet og bunnet som den var av vankundighet, overtro og et ofte gud-løst presteskap. Men endelig — etter den lange mørketid lysner det mot dag, da Herren ved Luther gir menigheten Guds ord tilbake, og derved litt etter litt frigjør den fra uvitenhet, vannmakt og overtro. Luther hevdet atter det almindelige prestedømme. Likevel var det ikke straks gjennomført. Først i det 17de aarhundre satte pietistene i Tyskland fram det krav at det "Lutherske" synet paa menigheten skulle gjennomføres.

I vaar norske moderkirke var naadegavene i menigheten løst fra "bannet" av Hans Nielsen Hauge. Siden den tid har opplysningen gaatt fram, og kristenfolket i Norge ble mer og mer frigjort og vokste seg fram til større myndighet. Likevel var ikke alt som det skulle og burde være. Kristenfolket i Norge maatte vokse seg fram i stor mon til frihet og manndom utenfor menigheten. (Disse bemerkninger gjelder førkrigstiden)

Det var (og er — tross de siste fem aars hendelser) sikkert sant at det norske folket er et av de lykkeligste folk i verden, og dette har visselig sin grunn ikke minst i det faktum at folket hadde en evangelisk-luthersk kirke. Guds ord ble fritt forkynt. Naadegavene utfoldet seg fritt. Derfor hadde det norske kristenfolket et

vidt og forgrenet misjonsarbeid. Men — det norske kristenfolk var, likesom kristenfolket i Norges datterkirke i Statene og Kanada i altfor stor grad framdeles er delt folk, delt i syn og flokker — organisasjoner, og det er ofte en dyp og bred kløft mellom menighet og organisasjon. Menigheten er spredt og dermed ogsaa naadegavene. Hver og en har funnet seg et aandelig hjem der han etter sin egen innstilling synes at han hører hjemme. Kristentypene har søkt sammen. Dette har sine dypeste røtter tilbake til den tid da menigheten var umyndiggjort. Og siden Luthers tid har ikke statsmaktene og stort sett heller ikke prestskapet vært villige til aa gi menigheten tilbake de friere vilkaar som den fra først av fikk gjennom apostlene. Saa har kristenfolket maattet finne seg selv til rette.

Mange synes nok forholdene er gode som de er. Og likevel blir det ofte klaget over kvaliteten av kristenlivet hos oss. Tro om ikke raadeboten her ville være større samling av alle kristne til menigeten — saa alle naadegavene kunne bli oss til gagn? Det var jo til menigheten Gud ga sine gaver, "forat det Guds menneske kan være fullkomment, duelig til all god gjerning." (2 Tim. 3:17).

Ikke først og framst organisasjonene, men menigheten skulle nyte godt av de kristelige vekkelser. Hvert troende menneske skulle ha sin plass i menigheten og dit inn skulle ogsaa alle nyomvendte føres. Men dette legger riktig nok et stort ansvar paa presten og hans medarbeidere, og da i første rekke diakonene (menighetsradet). Livet i menigheten maa faa pusterom — utløsning i samsvar med naadegavene.

Det er overlag rikt og gildt aa samles i kirken til høymesse søndag formiddag, og stort sett er de fleste norske kristenfolk baade i Norge og her i landet tilfreds med høymessen slik som den er, om enn paa mange steder her de rent ytre kjennetegn paa en luthersk høymessegudstjeneste er sløffet — altertjenesten, trosbekjennelsen og ofte ogsaa lesningen av evangeliet fra alteret, likesom noen enkelte her og der ogsaa gjør innsigelser mot at presten synger sin del av liturgien, fordi dette skal være katolsk, og med katolsk menes vel papistisk. Og saa blir liturgien eller menighetssvarene helt utelatt og menigheten har ingen part i gudstjensten, presten skal gjøre alt alene slik som tilfellet er i de reformerte kirker. At dette er et stort tap for menigheten sier seg selv. Og det er ennvidere u-luthersk, og en kan vel gaa saa langt som aa si at det ogsaa er u-bibelsk. "Det er so godt aa vitja Guds hus og heilagdom paa jord," og til visse er det saa naar menigheten deltar og tilber Gud i aand og sannhet, og naar Guds ord blir forkynt klart og myndigt. Og det er saa godt aa synge de dype, ofte innholdstunge salmene vi har, baade de oversatte og de originale norske. Stundom oplever den dessverre at soloister og koret har faatt altfor stor plass i gudstjenesten til fortregngsel av salmesangen fra menigheten. Hva som enn blir sløffet eller tatt vekk eller endret av liturgien: *salmene maa ikke bli færre*. De vil i alle høve ha et ærend og budskap til de fleste.

Menighetsraadene har en stor og viktig opgave i det aa virke for god kirkesøkning. Men høymessen er da ikke nok for at menighetslivet skal trives og gaa framover. Vi trenger særlige møter og menighetsmøter med friere samvær der naadegavene i menigheten kommer til sin rett. En menighet blir adri det den skal uten dette. Den prest som ennaa mener at han alene skal forkynne ordet, mens menigheten bare skal høre — og kanskje hjelpe til med aa føre folk inn under hans prekestol, han farer i ville. Gud være takk for hver god, sann prest! Han har en verdifull plass i menigheten. Og likevel har ikke Gud gitt den ene mannen en slik fylde av naadegaver at menigheten dermed skulle være fullkommen. La oss minnes ordet av Moses i 4 Mosebok 11:26-29: "Gid alt Herrens folk var profeter, gid Herren ville legge sin Aand paa dem." Og ordet i 2 Peters brev 2:9 om det kongelige presteskap som skal forkynne Guds dyder. Det er et ord til menigheten.

## Den herlige sykdom

Av pastor Johannes Knutzen.

Det er ikke glede i et hjem naar en av dem som hører til der blir syk. Han gikk kanskje munter og humørfylt til kontoret om morgenen — og om middagen ligger han med flakkende, nervøse øine og skjelver i feber. Lægen kommer, og alle er spent paa aa faa vite hvilken vei dette tar. Skal det gaa fremover eller skal feberkurven gaa op og døden komme? En stille tilfredshet faller over alle naar de faar høre, at nu vil den syke for hvert minutt som gaar nærme sig helbredelsen. Spenningen er i grunnen over. For hver dag kan en se at situasjonen forandrees, og en morgen staar den unge mann igjen med hatten paa og gaar glad og spenstig til kontoret.

Guds ord taler om en herlig sykdom. En skulde ønske at alle mennesker blev grepet av denne sykdom og sprenge liggesalen paa Guds lasaret. Bedrøvelse efter Guds sinn heter den herlige sykdom.

"For om jeg enn bedrøvet eder ved mitt brev, saa angrer jeg det ikke; om jeg enn før angret det — jeg ser jo at hint brev bedrøvet eder, om enn bare for en stund — saa gleder jeg mig nu, ikke over at I blev bedrøvet, men over at I blev bedrøvet efter Guds sinn, forat I ikke skulde lide nogen skade ved oss. For bedrøvelsen efter Guds sinn virker omvendelse til frelse, som ingen angrer; men verdens bedrøvelse virker død." 2. Kor. 7, 8—10.

Naar Guds brev til oss om et rettferdig og rent liv i Kristus Jesus blir lest op for oss, kommer en haard og vanskelig tid for et opriktig menneske som lever uten Gud. Han vil anstrenge sig for aa rette paa sine feil. Men om han saa ti feil idag, ser han femti imorgen. Om han igaar mente om sig selv at det nok skulde gaa ved enda en kraftanstrengelse, saa ser han idag at dette underlige ord i Bibelen er riktig: "Syndens kraft er loven." 1. Kor. 15. 56. Den som kjenner bare budets krav, men ikke ham som gir mulighet for seier maa bli bare en ting: fortvilet i sin sjel. Det er det han maa bli. Den herlige sykdom utfolder sig. Men naar krisens tunge stunder nærmer sig, merkes at en ukjent, ny makt baner sig frem. Jesus Kristus kommer og gir omvendelse. Hans herlighet begynner aa skinne i sjelens natt. "—syndens kraft er loven; men Gud være takk som gir oss seier ved vaar Herre Jesus Kristus." 1. Kor. 15, 56—57.

Ved sin Hellig Aand snur Jesus sykdommen til sundhet. Han fører ingen inn i sykdommen for aa plage og ødelegge. Det er en annen sykdom som virker slik, men bedrøvelsen efter Guds sinn er en herlig sykdom fordi den fører til Gud.

—Bymissionæren.

Prestens opgave skulle ikke minst være den — sammen med menighetsraadet og andre-troende venner — aa lete op naadegavene og sette dem til arbeids — til vel-signelse for menigheten. Og formene maa ikke faa en slik plass at de stenger for eller hindrer livsrørselen.

Det syner seg som oftest at naar det lyses til menighetsmøte, saa kommer der ikke saa mange. Paa noen steder ser det ut til at indremisjonsfolk f. eks. ikke tror at det gjelder dem. Derfor vil det kanskje lønne seg aa sende folk personlig innbydelse.

Menighetstanken er ikke sterk nok hos oss, og menighetslivet langt fra det vi ønsker. Det er heller ikke alltid til større vinning at presten besøker og deltar i det frivillige arbeide paa stedet — om han enn gjør det titt og ofte. Nei, naadegavene maa ledes inn i menigheten og gis utløsning. Det vil sikkert syne seg at dette ville styrke det gode forhold mellom menighet og prest.

Vaar tid har utpreget sans for aa rekonstruere alt det gamle som har verdi — naar det gjelder kirkehuset. Gud gi at menigheten og i noen grad kunne bli rekonstruert — til vekst og trivsel for kristenlivet mellom oss, til velbehag og ære for Gud.



### "The Land of the North"

Wasn't it terribly cold up there? Are there many people living in that part of Alberta? Do they have churches? How did you like your trip into the wilderness?

These are only a few of the questions which I was called upon to answer after my trip into the Peace River Country. Most of the questions were along similar lines. It seems, that to a great number of our people the name "Peace River" presents a picture of a country where Ice and Snow reigns supreme, at least during the greater part of the year. Or should we say, a country where one would be very foolish to risk stepping outside the door without first putting on his fur-lined overcoat. As a matter of fact I found the country to be quite different. During the month I spent there the temperature was as a rule above zero, and even during the few days that it did decide to take a drop to thirty five below it felt warmer than twenty below on the open prairie. In fact I had to come back to the "OUTSIDE" to discover what the word "Winter" actually meant. ("Outside" is the Peace River term for other parts of Canada, they are on the "INSIDE").

One of the chief drawbacks to the country is the distance which separates us. To top things off the means of transportation is not of the best. I have had the "privilege" of travelling on several branch lines in Alberta and Saskatchewan, but none of them can be compared to the line from Edmonton to Dawson Creek. As one passenger put it, "We had to wake up every half hour to find out if we were still in our berths". It would be a great boost to the country if a railroad could be built through to the West Coast. Perhaps someday that dream will come true. I understand that a railroad was promised them as soon as they could produce ten million bushels of grain, that was produced and almost doubled shortly after the country was settled, but so far the line has only been a dream.

It is not my intention to mention a great deal concerning the work which I had the privilege of doing while in Peace River. Rather than that, I will try to pass on a few of the impressions I received through the contacts I made with the people, with the hope that in this way we may feel more closely united with that part of our district.

You are no doubt aware that my main purpose for going was to conduct a series of Bible Classes and Evangelistic Services. When plans were being made by the District Luther League Executive, it was decided to sponsor a month's Bible Course. But due to so many of the young people being away, and others working at jobs which they could not leave, the plans had to be changed. Rather than having a month's Bible Course the time was divided between the Valhalla and Sexsmith parishes, spending two weeks in each. The Bible Classes were held in the evening, followed by an evangelistic service.

**BIBLE SCHOOL IN PEACE RIVER:** The need of such a school in Peace River is very great. That little matter of "distance" makes it almost impossible for the young people to attend Bible Schools belonging to the Lutheran Church. If they have a desire to go they must, as a result, go to schools which are not affiliated with our church. The fact that those who attend such schools are often led away from the true teachings of the Bible, should be reason enough to convince us of the need of a school of our own.

There are many in Peace River who feel the need of such a school. They not only feel the need of it, but are looking forward to the time when that need can be filled. Several years ago a Bible School Association was formed, and is still in existence, but so far it has been impossible to start the school. It is hoped that the time will soon come when a short course can be held every winter, which will gradually grow into a regular Bible School.

**RADIO BROADCASTS:** During the last few years we have seen a steady increase in the number of religious programs on the radio. This is a field which has great possibilities. We are glad for the Lutheran broadcasts which we do have. But once again, distance is a handicap. None of the Lutheran broadcasts from our church can be heard in Peace River except those from Edmonton, and that only once in a while. There is a station at Grand Prairie which serves the Peace River country, but we

### The Three Appearances of the Captain of Our Salvation

Please read in your Bible Hebrews 9:24-28. In this passage we have Christ's appearances in three aspects of time — past, present, and future. "He *hath* appeared to put away sin by the sacrifice of Himself." (v. 26b) Only the blood of the Son of God would have sufficient power of atonement for guilty sinners. "He *now* appears in the presence of God for us." (v. 24) What an advocate! In the hour of trial, Jesus plead for me! "Unto them that look for Him, He *shall* appear a second time." (v. 28) What a blessed hope! Surely, this should strengthen us on the way even though the way seems difficult at times!

The above picture is complete when we recognize that the Author and Finisher of our salvation has Himself promised: "Lo, I am with you always even unto the end of the world."

Luther Leaguer, have you personally claimed Heb. 9: 26b for your soul? May we all be able to say: "I know it is finished for me.... Lord, I accept Thy gift of salvation."

—G. L.

have no pastor stationed there so it is hard to make use of it. The question was asked by some, "Would it not be possible to get some of the 'Lutheran Hours' recorded and rebroadcast from the station at Grand Prairie?" This would cost a little extra, but I believe it would pay dividends which we can not figure in terms of money. If such arrangements could be made, it would be a boost to our church work in Peace River.

**LUTHER LEAGUES:** Do they have churches there? This is a question which has been asked by several people. Yes they have churches, and they also have Luther Leagues which can truly be called "active". In another article on this page you will see what the league at Valhalla has been doing. As far as I could gather there are three "active" senior leagues, and two Junior Leagues. How many of our Circuits in Canada can claim two "active" Junior Leagues? The Luther League work in Peace River is going forward, and they are looking forward to the time when two more workers will be added to their number. Namely, the pastors who are going to take over the work at Dawson Creek and Fort St. John this coming summer.

In asking me write this report the editor said that he expected a long article on my impressions of the Peace River country. I doubt that he expected this much. Before I close I want to say that I believe that "PEACE RIVER" will have a great part in the future development of our country. The doors are open for our church. "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the Harvest, that he would send forth labourers into his harvest". Peace River, together with other sections of our church in Canada has suffered from lack of workers. Let us all continue to pray for more workers, and at the same time be workers ourselves, wherever God has seen fit to place us. Every follower of Christ is in His Army and has his work to do.

—M. B. O.

### President's Column

Pentecost is not far off. Like our other Christian festival days, it has a special message for us. Christmas emphasizes the Incarnation—God becoming man in order that He might die for our redemption. Easter emphasizes the Resurrection—the Lamb of God rising from the dead as the guarantee of our redemption. Pentecost emphasizes the coming of the Holy Spirit in His fullness—that now the power of the redemption might be personally experienced by each one of us.

Would it not be well for each Luther Leaguer to ask himself, "How much of Pentecost power is evident in my life?" That power is first of all power unto salvation personally received. Let us not never lose sight of this tremendously vital fact that no one is saved simply because Christ died on the cross 1900 years ago.

## YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

As a result salvation is possible for all. But this salvation is experienced only by those who repent of their sins and believe in Christ as their Savior. It is the work of the Holy Spirit to work in our hearts this repentance and saving faith. It takes divine power to crush our self-trust and to make us realize that Christ alone is the Savior. Have you experienced this power of the Spirit in your life? If not, read diligently the Bible with the prayer, "Lord, show me my need of the Savior." If you read honestly He will show you your need.

Pentecostal power is also power to glorify our Savior by our lives. Will any one of us dare affirm that he has experienced in his life as much of this power as according to God's promises is offered to him? I certainly do not dare to assert this of myself. Is there not so little of Christ seen in us, so little endeavor in His service, so little accomplishment for His glory? Our Luther League work limps along, with no spark and fire, with no flaming enthusiasm. Let us this Pentecost season confess this to God. Let us pray for more of His love constraining us to glad eagerness in the work of holding and winning young people for Christ. Let us surrender anything and everything that hinders the greater manifestation of the power of His Spirit in our lives. Let us present ourselves a living sacrifice.

Here are some reminders: Remember that International Luther League Sunday is April 29, and plan to observe it, or a Sunday near it, in your local league. At that gathering lift your "Youth For Christ" offering, and stress the work of our general organization.

Begin to plan now to attend one of our Bible Camps this summer. Make use of the privilege that is yours to pray down God's blessings upon our camps.

Maintain a regular correspondence with those from your local community that are in military service. In a letter received recently from my U.S. Army Nurse sister she writes of the pleasant "shock" of receiving a greater number of letters than usual from me. Letters are appreciated even though they are not from close relatives. Make your letters bear witness to Christ.

### News from the Valhalla Luther League

Rev. M. B. Odland of Swift Current, Sask. visited the Valhalla Y.P.L.L. from January 28 to February 11 under the auspices of the Luther League Faith in Action Project. During this time he conducted a special series of Bible Studies and Evangelical services. Sessions were held each week day, except Saturday at 8 p.m. The first part of the evening was devoted to a study of Philippians. A short period of prayer and singing was followed by an evangelistic message.

Pastor Odland also conducted a number of services in the parish on the Sundays he was here. An offering was received for the Faith in Action Project. We received much blessing and encouragement throughout Pastor Odland's visit with us.

Our Luther League recently held a campaign for subscriptions to the Missionary. 33 subscriptions have been sent in.

Each month our League sends a "Victory letter" to each of the men and women from this district serving in the Armed Forces. Two news reporters are elected to serve 3 months. They gather all news of interest. This news together with a devotional message from the Pastor is mimeographed on a page of foolscap size. These letters together with tracts, sermons etc. available through our War Services Commission are sent to about fifty six persons. Judging by letters received from the boys the League Victory letter is much appreciated.

Valhalla Luther League has also sponsored a fellowship social for each Service man or woman home on leave.

The Edmonton Circuit Luther League met in Convention March 2-4 in the Bethel Lutheran Church, Ryley, Alberta.

The Convention theme was, "Christ is the Answer," with the text John 14:1-7.

The Friday evening session opened with the Convention song, "Thou are the Way, the Truth and the Life". Pastor M. S. Johnson of Edmonton spoke at each evening session on the topics, "Having Made Atonement for Sin," "Justification By Faith", and "The All Sufficient Answer". Pastor Johnson very clearly brought forth the truth that Christ is the Answer for every question, problem, and need in life.

At the annual business meeting, which was preceded by half an hour of prayer, Saturday morning, Carl Johnson of Irma was elected president; Curtis Sathre, Vice-President; Mrs. Carl Johnson, Corresponding secretary; Charlette Vikse, Recording Secretary; Mrs. Hanson, Treasurer; Muriel Finseth, P.T.M. Secretary; Henry Holte, Musical Director and Rev. M. S. Johnson, Advisor.

Saturday afternoon leaguers participated in the panel discussion, "Stewardship of the Life".

A. Stewardship of the Soul, Irene Rude;  
B. Stewardship of our Bodies, Mr. Gulbra  
C. Stewardship of Possessions, Lorraine Magnuson;

D. Stewardship of Talents, Carl Johnson  
E. Stewardship of Time, Mrs. Hanson.

Rev. J. B. Stolee of Viking brought the message from Luke 4:31-37 at the Sunday morning worship. He said that God's Word always has something for us. If we do not receive a blessing when the Word is preached, it is not the fault of the Word but the fault is in our own hearts. The evil powers try to disturb but Jesus' power is greater than Satan's. We gain victory over the power of darkness through Jesus Christ.

Before the holy Communion, Rev. Ostrem spoke from Rev. 3:20 "Behold I stand at the door and knock."

Sunday afternoon Rev. C. A. Bernardson, Dean of C.L.B.I., Camrose spoke on the topic, "Finding our Place in the Work of the Kingdom". He emphasized the fact we often know what God's place for us is, but are not willing to be where God would place us. God does not always show us where He wants us eventually, but often leads us step by step. He equips us for His service in His leading.

Messages were brought in song by representatives of the various leagues, solo's duets, a quartette from Ryley; an octette from Kingman and the Bardo Male Chorus added much to each session.

At the closing session Sunday evening, Pastor Johnson said in part that we should live our life with this in mind that we will have to make an account for our life before Christ. Christ's redemption and atonement is the all sufficient answer for each life. Romans 8, "We are more than conquerors." We can believe that Jesus can forgive sins but it seems harder to realize that He can answer and help in all our daily living. Christ is the all sufficient answer for all the need in this world also. Let us face life and eternity with Christ. Christ is the all sufficient answer until Eternity is reached.

### Judicial Absurdity

What can one say to the almost incredible pronouncement of a Judge in the case reported recently? A man is charged with being in control of a car while in a state of intoxication. The man claims that he was not in control of the car because he was so drunk he was not capable of driving. A doctor supports the defense.

The Judge allows the plea, and the man goes scot free to repeat the performance another day!

The irony of it! Had he been less drunk he would have been punished. Good news for the motorist who mixes drinking and driving—no need to stop when he knows he has had enough. A few more drinks, and he may drive to the public danger with impunity! —Vancouver Province.

During the absence of the Pastor, Rev. H. A. Strand (now serving as Chaplain in the Royal Canadian Navy) the Luther League conducts a morning service one Sunday in each month.

—D. M.